

Note 1, p. 123

The Primate's leave was sometimes necessary to complete the transaction, and Sudbury gave licenses for nine appropriations of different rectories during his short term of office, 1375-81. In 1383 his successor Courtenay made over three parish churches to the Carthusians. See Lambeth Register, Lambeth Library, MS. Index. For appropriations allowed by the Bishop of Ely in 1395, 1400 and 1401, see Ely Register, fs. 215-7 and 174.

Note 2, p. 130

The controversy between Dr. Gasquet and Mr. Matthew over the authorship of this translation cannot be said to be yet settled by agreement, and I have not yet gone into the evidence deeply enough to hazard a private judgment.

Knighton, ii. 152, states that Wycliffe made translations of the Scriptures. I am prepared to contradict Dr. Gasquet's statement on p. 113 *Old English Bible* that Wycliffe never in any of his undoubted writings advocated having the Scriptures in the vernacular. The passage quoted above from the *De Officio Pastoralis* is undoubtedly his, and no doubt has ever been thrown on the three similar passages quoted by Mr. Matthew in the *Historical Review*, x. 93. Besides, how could he have expected it to become the daily guide and law for all men if it was in an unknown tongue? I do not suppose that Dr. Gasquet would dispute that he wished it to become the daily guide of all.

Wycliffe's statements of friars' activity against the Bible are explicit, and the statements of his followers are of equal value, or of more value, as bringing so many more witnesses to the fact. See *S. 23. W.* iii. 393, i05; *Matt.*, 10, 255, 429-30; the Lollard poem in *Pol. Poems*, ii. 32.

There is also a valuable piece of confirmative evidence as to the attitude of the friars in Chaucer's *Sommoner's Tale*. The Friar there says:—

* I seyde a sermon after my simple wit,
Nat al after the text of holy writ; For
it is hard for yow as I suppose, And
therefore will I teche you all the glose
{ For lettre sleeth, so as we clerkes
seyn.'

This is exactly of what the Lollards complained (see *Opus* 158, and *Matt.*, 89), that their enemies said the Bible was

* false to the letter,* and preferred their own traditions; see also *Fasc. Z.* 175, last paragraph.

The English Bible was often in the fifteenth century left in wills and bequests registered by the Church, and therefore, Dr. Gasquet argues (*O. JE.* J3., 140-5), they probably were possessed with the consent of the Church. But among the laity only rich men leave them in their wills, and there is no proof of their authorised possession by the vulgar.

Nothing can be more damning than the licenses to particular people to have English Bibles, for they distinctly show that without such licenses it was thought wrong to have them; e.g. *Mirour of Our Lady* (circa